Tantra Vigyan™

July 2010

TANTRA VIGYAN

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Today is the greatest day of your life. It is true, because today is the day that you will start another glorious adventure in life, a rebirth so to speak, in the canopy of the experience of existence intimately united with the Divine.

You may not know it yet, or perhaps you know it intellectually and are yet to explore it experientially, but your life is an expression of something Divine. Within every cell of your body is the force and glory of the elements of creation, a piece of the eternal and the sublime. So do not waste it.

Take today as an opportunity to go beyond what you presently know and have, because in truth you contain endless potentiality to be and experience whatever your spiritual heart desires. The storehouse of power and wisdom from the cosmos was endowed to you from the Divine, a gift of creation which allows you to grow far beyond the vindicated boundaries that most of us have formulated within our lives.

> "Your life is an expression of something Divine"

Modern day society has limited humanity through its physicality of life, stating that all that can be seen from our eyes and touched by our hands is the ambit of our potential experience. What cannot be seen, according to this view, does not exist. But while such knowledge may serve its practicality when examining the physical world, it does not address the true nature of a human being which is an installation of the eternal consciousness from the Divine.

Take a moment now to realize that what you are today as a human being does not have to be true for tomorrow. Be it your relationships, environment, feelings, thoughts, or position in the world, you have the power to

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change. And change you will if you truly believe in yourself.

In spirituality your change knows no bounds. Even your wildest imagination could not capture the pure and potent potential that is trapped within you, waiting to be released. In truth, you posses the ability to become like the Divine in your thoughts, actions, and experience with the world before you.

We must be brave and dig deep into our core, because there at the centre is a diamond that grants us the ability to create whatever we wish for ourselves in this lifetime. This diamond is your divine self, limitless, all knowing and with infinite bounty.

So whether you have just started your day or reaching its end, take a moment to enter the space of your truly potent Self which is instilled with the infinite beauty of the Divine. Open your heart and begin to allow the grace of knowledge, courage, and love to flow into your life and fill it with the opportunities to realize your most treasured dreams.

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Nature, an abyss of harmony, is the Mother of all wisdom, a cradle that holds life with finesse to feed creation with qualities of supreme unity.

By: Teresa Sanchez

Like pedals on a lily blossom which unfold their arms to share their pollen with the bees, the soul receives in abundance the nectar of peace from the Eternal.

It is Her, O Mother Nature, that ignites the light of life into every child of Her creation. You can see it in the birds that are tickled by the warmth of the morning, sparrows singing with glee and enchanted with the visceral bound that unites them with their abounding home.

For a yogi, nature is the cherubic abode, a place that reveals the alcoves of her thoughts, the sanctuary of her dreams.

And it is here that she is in synch with her inner self, a place where time wanders by as she sips the solitude of her celestial unity.

Here, she is accreted with all of nature; she breaths with the trees and her heart beats to the pulse of the ambiance of the life that surrounds her.

In her she senses the eternal, marked by sensations that move their every cell of her body as she recognizes that within her exists something that can never by detracted from nor added to.

Seated in her tranquillity, the yogi moves with the breeze and dances with the starts, connect from her very roots with the life of Mother Nature that remains forever as One.

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Tantra is about making a connection to the Divine Mother, Shakti, as she nurtures the cosmos with Mahaprana.

By: Dr. Sarah Benton

One of the oldest forms of spirituality that still lingers in the realm of contemporary practices aimed at witnessing and understanding the universe is the science of Tantra. Believed to be the root religion of the yogic traditions and the Shaviats of ancient India (the Indus-Saraswati Civilization), Tantra is an eloquent and sensitive approach to a complete observation and experience of creation.

As spiritualists, we observe the practice of Tantra first and foremost as a means to expand our being and evolve our understanding of ourselves and the world we live in. It is therefore of our intention in this article not to dig ourselves into the ruts of the dogmatized form of modern Tantra which is devoted purely to the exploration of physical pleasure but rather to enrich our observation and experience of creation from the eyes of a true Tantrist.

In tantra, just as the mother gives birth to the child, so too did the cosmic mother (Shakti) give birth to the cosmos. She was the force that projected the image of consciousness, taking it from a purely imaginative form and making it into a full blown reality. This magnificent creation with the earth below our feet and the heavens in the sky is the masterpiece of our cosmic mother. From her toils came the magenta blossoms and the towering trees, the ferocious lions and the timid dear. When we reflect upon the image of mother nature, what we are really doing is opening our hearts to the Mother Divine, for she is not only the cause of the manifested past but also the sustenance of the present and the potentiality of the unmanifested future.

> “This magnificent creation with the earth below our feet and the heavens in the sky is the masterpiece of our cosmic mother.”

At the beginning of creation the eternal Self divided and became the two contrasting elements of

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Shiva and Shakti. Shiva embodied the aspect of consciousness, and his form was fundamentally inert, incapable of creating. This power was endowed to Shakti who could both create and generate.

Without Shakti's dynamic and creative force, the cosmos would have remained in a stagnant and unmanifested form. Fortunately for us this was not the case, and Shakti used her infinite power to bring all of creation into being.

But Shakti's work did not end with the foundation of the cosmos. In fact, for her it was only the beginning. To this very day the universe as we know it exists because Shakti is active, pumping life and energy into every particle of the universe. She is the sole sustenance of the heavens and the earth. If suddenly she were to withdraw her constant commitment to feeding the atoms of the universe with her emergent-self energy, the whole of creation would withdraw into her instantaneously.

Shakti is not some purely mystical concept for archaic civilizations or Gnostics of yore; she is just as much alive today as she was a million years ago with the Neanderthals. She is the particles of space, the nonlocal elements of basic matter like photons, connecting the universe as one indivisible system. She is the hydrogen of the stars, emanating energy through the voids of space that she created.

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Tantra is thus our homage to the Divine Mother, the generator of the cosmos that dwells within even the most minute aspect of creation. In yoga, we activate our thoughts to reflect on this basic element of the universe which is present within both the microcosm and the macrocosm. She is our creator who is continually bringing life to our experiential world and the manifestation that surrounds us.

If you are moving along the path of spirituality, or venturing into the inner arches of your soul, Tantric path is a venture that should not be neglected. Tantra Vigyan forms the connection between the self and the infinitude of your true nature, and to know the mother of creation and develop a relationship with her is the aim of the tantric philosophy. It is a supernal science that posses the power to lift you from your present state of awareness and into a field of divine consciousness that is timeless and ineffable. Om Shaki Om!

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Connect With the Divine: A Tantric Practice

By: Dr. Adam Cohen

A common but often misperformed spiritual technique from tantra is the use of the Mantra Om. Om, the cosmic and eternal sound, is the root vibration of creation. In physics it is referred to as the strings of elemental matter, and like tantra modern physics exclaims that varying frequencies of vibration hold the universe in its manifested form.

Imagine for a moment the beauty of this fundamental aspect of our existence: take apart every particle of creation and reduce it to its most basic form and what will you find? Harmonies, vibration of energy that forms the generative force responsible for maintaining and expanding the universe in total.

> "For us, the most direct and intimate way to know the eternal is to become one with it."

In tantra, we harness this energy of the cosmos in the form of the Om Mantra. A highly sacred spiritual practice, the Om Mantra - when performed correctly - opens the mind into the transcendental levels of consciousness. It elevates the small individual self (Jiva Atman) to the Supreme Self (Paramatman). It is a leap of consciousness and an exposure to the ethereal nature of the universal harmony that surrounds us.

But before we can go into the details of how to practice this potent spiritual mechanism for transformation, let us consider, briefly, how this technique conceptually works. A parable from Swami Tureyananda will help us understand the process

"A drop of rain wanted to know the Mother Ganga, so it fell into her veins."

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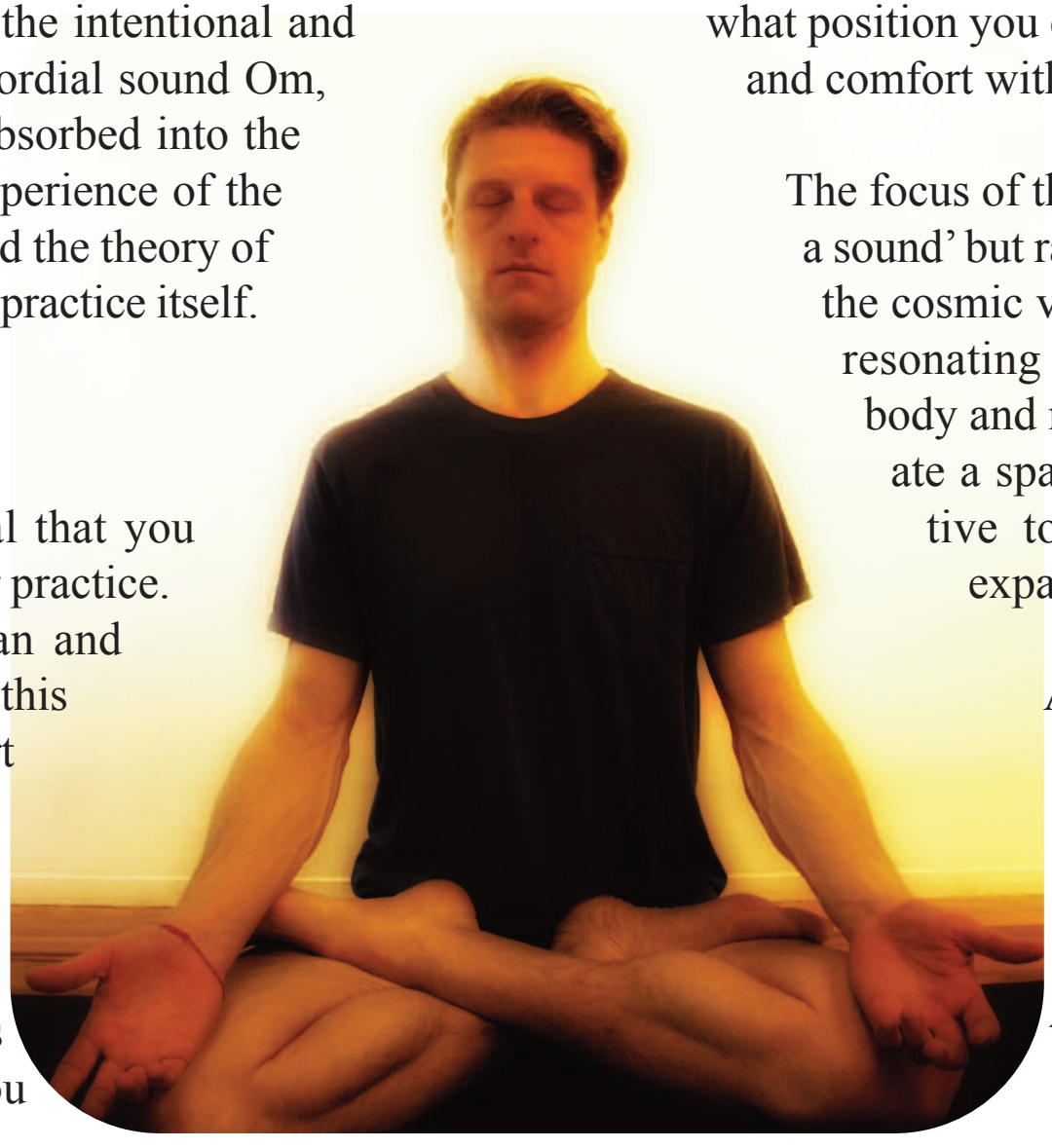
Here, the Jiva is like the rain drop, and the Ganga is the Supreme Self. For us, the most direct and intimate way to know the eternal is to become one with it.

The Om Mantra achieves this connection of the Jiva with the Divine by invoking our inner-self to unite with the omnipresent aspect of creation. By the intentional and conscious generation of the primordial sound Om, our sense of being is gradually absorbed into the Supreme Self, allowing us the experience of the eternal. So now that we understand the theory of the practice, we can move into the practice itself.



The Technique

First and foremost, it is essential that you find a conducive location for your practice. The environment should be clean and quite. It is also recommended that this location occupy within your heart a sense of sacredness, a place where you feel free to think, feel, and experience without any inhibitions. Although you may practice in an environment that does not possess these conditions, you will receive the most benefit by finding a place that fulfils most of the qualities mentioned above.

For the practice, it is important to take a comfortable seat either on the floor or in a chair with the main focus of keeping your spine erect and your body still. No matter what position you choose, it is important to find ease and comfort within the posture.

The focus of this practice is not to simply 'make a sound' but rather to try and embody, as it were, the cosmic vibration. Therefore, in addition to resonating the primordial sound within our body and mind, we also want to try and create a space within ourselves that is receptive to the experience of the infinite expanse.

At the centre of this technique is the Mantra Om. In tantra, this mantra is keynote to uniting the individual energy with the cosmic, and it is therefore essential to give utmost care in the proper production and observation of the Mantra.

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Most yogis and yoginis have experienced the Om Mantra in one form or another, but the true Tantric design of this Mantra is quite unique. Here, the practice begins with creating a sound that flows like a mountain brook from our lips into the ether that surrounds us. The sound is fluid and continuous, with no distinct beginning or end.

The first part of the mantra is the "O" segment. The O is generated by dropping the jaw in a gesture similar to a yawn. A sensation of the jaw dropping away from the skull through the natural pull of gravity should be felt. It is important that the jaw is not jetting forward and down as this will disrupt the centrality of the mantra which is intended to resonate in the middle of the head. Keep the tongue relaxed, flat, and resting in the back of the mouth. The sound which is generated should be a cross between an 'ohh' and an 'ahh'. Do not simply make a big "O" or "Ah" but find the balanced medium. The sound should resonate within the head, throat, and chest.

Next we want to create the "M" sound. It is at this point in our description of the practice that many practitioners will find a deviation from their conventional understanding of the "OM" mantra, but what we are presenting here is aimed at projecting the energy of the mantra towards the crown of the head while creating a cyclical like nature of the Mantra. To achieve this goal, transition from the "O" to the "M" by folding the tip of the tongue towards the back of the mouth in the direction of the glottis. This movement nasalizes the sound which will generate an 'ng' sound. The mouth still remains slightly opened with the lips barely touching one another. Just to reiterate, we are not simply humming an "mmm' sound but rather concentrating the vibration within the nasal cavity at the centre of the scull.

The end of the "OM" will be marked by the gentle cessation of sound, allowing the silence to form the final aspect of the mantra, what the Buddhist refer to as the ineffable void.

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The mantra should be cyclical in both the mechanics of the mantra and the sound which is produced. To achieve this, the transition between the O-M-SILENCE should be synthesized, with the tongue folding and unfolding with the movement of the mantra.

This is the basic mechanics of the sound. Now we can move into the breathing cycle. For the mantra itself we want to work on generating the audible sound on the exhalation and the inaudible sound, or the mental vibration, on the inhalation. This means repeating the mantra within the mind as the air flows into the body.

The exhalation can consist of one single “OM” or a series of them with smooth and consistent rhythm (the latter is probably best practiced by those who are able to maintain an extended exhalation).

The breath itself can take many forms. For beginners, a natural breath is ideal. As a student advances, the length of the breath can be extended. More adapt students can modify the breath with mudras and bundhas. But no matter what level a student may be at, all should try to observe a pause at the end of the breath, even if for only a brief moment, in order to experience the inner solitude. Overall, the breath should be comfortable without any strain, i.e. one should be able to maintain the breathing rhythm without any sense of dizziness, tiredness, or discomfort.

The final component of the practice is the mental atmosphere. First, allow the mind to set a stable rhythm for the Mantra. Consistency in sound and breath will form a hypnotic experience that will draw the mind and body inwards into a deeper state of concentration. Next, the mind’s focus should intensify with awareness, embodying

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the nature of the primordial sound which we discussed earlier. If the mind is focused properly, you will begin to merge into the cosmic nature of the vibration of Om.

As with most Tantric practices, we must try to allow our experience of consciousness (Shiva) and prana (Shakti) to expand into new dimensions that reach beyond our present limitations. Tantra is fundamentally a practice of expansion and it is therefore prudent to try to open the flood gates for new experiences of the Supreme to flow freely into our hearts and minds.

Although under most conditions direct guidance from a spiritual teacher is at least useful but usually necessary, this practice can be done on one's own accord if proper attention and care is given to the practice. Hopefully our description here is elaborate enough to get you started. After you have fine tuned the components of the practice you will find this Tantric Om to be one of great potency to lift your mind and body to unfathomable heights. Although modern science may be able to conceptualize the beauty of the universe, it is only Tantra which can bring us into direct communion with it.

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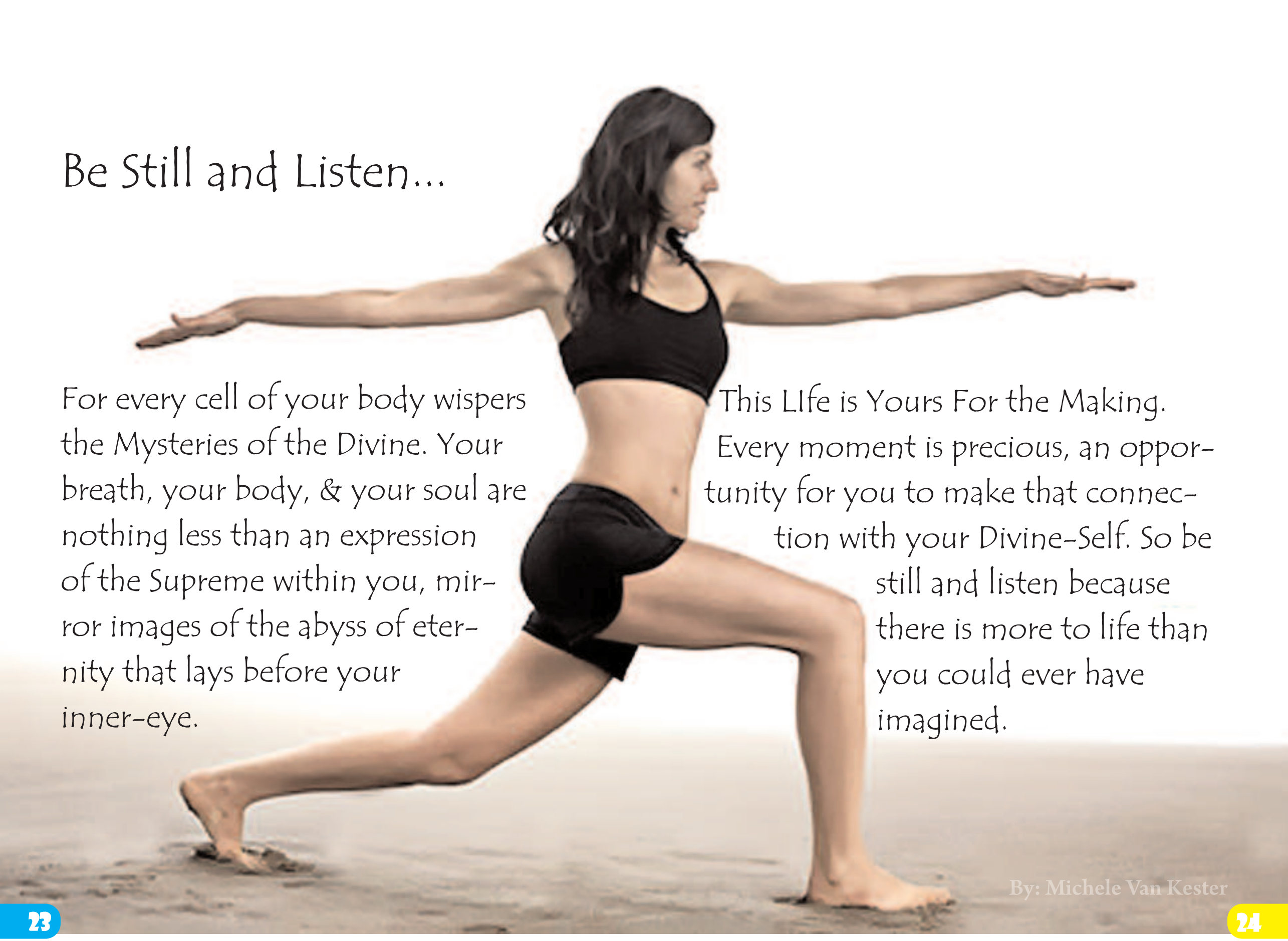
Be Still and Listen...



For every cell of your body wispers the Mysteries of the Divine. Your breath, your body, & your soul are nothing less than an expression of the Supreme within you, mirror images of the abyss of eternity that lays before your inner-eye.

This LIfe is Yours For the Making. Every moment is precious, an opportunity for you to make that connection with your Divine-Self. So be still and listen because there is more to life than you could ever have imagined.

By: Michele Van Kester

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